

PULPIT AND PEW.

NEWS AND COMMENT OF INTEREST TO CHURCH PEOPLE.

The Value of a Conciliatory Spirit—**Laziness in Repentance**—**Fifty Years a Priest—Character of Big Churches**—**Notes.**

Men are not yet so far removed from the savage state that they fail to admire animal strength and brute courage. They very generally admire the hero who shoulders his way through the world, tramples down opposition, and gains his purpose (sometimes in disregard of the rights of others) by his aggressive behavior and display of animal courage. Yet, in truth, such a leader of men is not to be admired so much as the man of conciliatory disposition, who, with equal tenacity of purpose, uses judgment and argument to attain his purpose and wins over the opposition to his side rather than seeks to crush it. Conciliation should not be confounded with compromise, which is often the refuge of the weak and timid. Compromise is justifiable only when one finds that he is not sure that his purpose is right or when the rights of other persons may be invaded if he should be too persistent. When he has a fixed purpose, that he is sure he is right, to compromise is to surrender a part at least of that in which he believes. To conciliate does not mean that he shall yield anything except, perhaps, time. He may have to humor the opposition, await a favorable opportunity for changing his point, reasonably with those whose minds have not been made up, agreeable to those whom he thinks he may win over; in short, use judgment while pressing steadily onward to the accomplishment of his purpose. It requires much higher powers to attain one's end by conciliatory methods than by force. The one depends upon intellect, considerateness, judgment in dealing with men; the other is brutal, inexorable, and depends solely upon strength and courage. The highest type of man, perhaps, is that which combines strength, courage, and intellect. Richard is a favorite example. Though he possessed some qualities not to be admired and adopted some methods that are to be condemned, he had a high purpose before him and he used every means to accomplish it. He could be brutally aggressive when that seemed to be the best policy, or he could conciliate, temporize, or argue when he felt that a display of the aggressive spirit was untimely. But he never forgot or swerved from his purpose. Even when he employed force it was always under the guidance and control of his intellect. Such men are rare, but there are many in public life who have the conciliatory disposition and who accomplish much, though passed unnoticed, while their more noisy brethren, who exhibit nothing but boldness without judgment, win the applause of the multitude. In reading history it is curious to observe the different estimates made upon men in succeeding generations. The popular hero of yesterday, when his life and work come to be examined by an unprejudiced historian, is usually found to have accomplished little. He may have been very noisy and may have appeared to his fellows to be the great leader and originator of policies, but investigation generally shows that he has received substantial help or even guidance from some quiet, unpretentious, almost unknown, coadjutor of conciliatory disposition able to add intellect and wise counsel to manifestations of mere brute strength and courage. The leaders of the mob in the French revolution were to the leaders of the revolution itself. They tumbled down, but they could not build up. Yet the leaders of the revolution were no less estimable of purpose, and swayed in those whose hands guided the gallantry in its awful work. The conciliatory disposition is not a sign of weakness, but of intellectual strength. It is associated with a sense of justice and respect for the opinions and rights of others. It is not stubborn or bigoted, and yields only to reason. It does not compromise in the sense of yielding essentials for the sake of a partial advantage, but it uses judgment at all times as to when a measure shall be pushed or an advance made, and above all it seeks to convince rather than to drag the opposition. In making up estimates of the present day one must keep these distinctions in mind and try to avoid prejudices of all kinds for or against the more acts of the men. We may approve of some purposes yet should avoid being carried away by the boldness of their movements into a false estimate of their intellectual or moral power. We may disapprove of their purposes and yet recognize their sincerity and the persistent zeal with which they pursue their aims. And in judging of contemporary public men we should never fail to look behind the popular heroes to single out the men of conciliatory disposition whose milder intellectual methods do more to shape politics and achieve results than all the bluster of the bold but inconsiderate, who, in seeking to trample down opposition by force, arouse enmity that may grow to be insurmountable.—Baltimore Sun.

Sabbath of Repentance.

In a recent sermon, Rabbi Jacobs, of New York, said: "Yet it is greatly to be feared that many among us are not keenly sensible to the dangers of procrastination and to the date of personal judgment." Is it the sanctum sanctorum of our souls whose veil no woman's hand may lift? Is it the law of the land? Is it the law-making body, the fountain of authority? But its chief function is to devise regulations within specific restrictions of constitutional law, and this is submitted to a people's vote, in which woman now has place. This is really law-making and one who may do this should not be prevented from doing any or all the lesser things contained within it. We cannot stand still in a capricious objection to the last logical result of what has gone before. We must, for consistency, go either backward or forward. Women may either enter the General Conference, or she may not enter either quarterly or sectional conferences. The leaders of them all are the Talmudic church in Brooklyn with a membership of 4,372. It is quite a drop in figures from that to Dr. Cuyler's church in Brooklyn, and Dr. John Hall's in New York, which report 2,350 and 2,312 respectively. The others in the big list are all in the city of the city. This Sec house cost about \$80,000. Only a portion of the building is now in use, as the entire premises has gradually risen up through the hundreds to a thousand. Reckoning by the thousand standard we have in our denomination sixteen big churches. The biggest of them all is the Talmudic church in Brooklyn with a membership of 4,372. It is quite a drop in figures from that to Dr. Cuyler's church in Brooklyn, and Dr. John Hall's in New York, which report 2,350 and 2,312 respectively. The others in the big list are all in the city of the city. This Sec house cost about \$80,000. 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